

UNITY

AND THE UNIVERSITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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It would be interesting to know how many among the orthodox objectors who endeavor to make unalterable the letter upon which the Andover establishment is founded are willing to denounce the betrayal of the Girard Trust in Philadelphia under an influence abhorrent to its eminent founder.

H. L. T.

THE Chicago Browning Society held its third meeting for the season Tuesday evening. "A Blot in the Scutcheon" was read in a manner that merited and met the warmest praise. The part of Mildred was read by Mrs. Eddy, that of Gwendolen by Mrs. Dexter. Mr. Fairbanks presented Austin, Mr. DeKoven Lord Mertoun, Mr. Howe Lord Tresham. The reading was unspoiled by any straining after elocutionary effects, was simple, natural, and to most of the hearers seemed perfect, and the lack of scenery and acting seemed to intensify the interest.

THE New York *Evening Post*, a paper that no one will accuse of being unfriendly to the cause of education, has been earnestly protesting that the normal school of that city is doing more harm than good. The argument is upon the ground that there are too many teachers already, and too great a desire and too wide-spread to become teachers, especially on the part of young women. And the fierce competition, it is urged, not only fails to increase the value and efficiency of the work done in the schools, but wrecks teachers instead, body, mind and soul. There may be truth in this, more truth than we like to think; for it is certain that competition is scarcely a road to excellence in any direction for any woman, yet we are sure that the sad facts cited by the *Post* would by no means disappear with

the destruction of all the normal schools of the country, while on the other hand our best hope for the amelioration of such ills is in increased, and not lessened, educational facilities.

THE following creed is interesting because it is being circulated among Congregationalists by the American Board. The *Christian Union* is asking in an emphatic manner, but so far in vain, by whose authority the cards containing this new version of an old creed are sent out and whose money paid the printer. The *Christian Union* prefers the unaltered version, and it will be observed that the additions are significant, namely: the first paragraph entire; in the third the words "according to the deeds done in the body" ("entered into paradise" substituted for "descended into hell"); in the final paragraph, "The Holy Scriptures", "The new spiritual birth", "The final separation of the righteous and the wicked", and the word "death" in the final clause. "Holy Catholic Church" is changed into "Holy Church Universal", and "Resurrection of the body" into "Resurrection of the dead"—one improvement at least.

I BELIEVE

In One God, the Father, the Son, and the Holy Ghost;
In the Father Almighty, Maker of heaven and earth:
And in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead and buried; He entered into Paradise, the third day He rose from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge, according to the things done in the body, the living and the dead.

I believe in the Holy Ghost; The Holy Scriptures; The Holy Church Universal; The Communion of saints; The new Spiritual Birth; The Forgiveness of sins; The Resurrection of the dead; The Final Separation of the Righteous and the Wicked; And the Life and Death Everlasting. Amen.

UNITY CLUBS.

"What do you mix your paints with?" asked some one of a celebrated painter. "With brains, sir", was the prompt reply. Not less important are brains in the making of a successful Unity Club. Any church that contains one loving, thinking, willing mind has within itself all the power that is needed to organize a club which will prove a powerful factor for good. Notice that I say a loving, thinking, willing mind. Without the love, available material cannot be attracted and held. Without the thoughtfulness and firm, temperate will, this material cannot be understood and utilized. Notice also that I say one such mind is sufficient. To be sure, if there are many such minds the easier will be the formation of the club, the stronger and more beautiful will be its growth; but as the complaint is often made that this church or that one lacks club material, let me emphasize the truth that one mind, of the kind described, can always find or develop the needed material. If the church contains but one person who loves deeply, who thinks clearly, who wills strongly, it can have an active, helpful Unity Club. And it will have one if this person is full of faith, faith in the moral and religious value of culture, faith in the worth of every human being, faith in God. This is life-creating faith, and as the making of a real Unity Club is not a mechanical but a vital process, this life-giving faith is far more important than the most approved ways and means of procedure.

Different methods of work may prove equally successful, but if the club is to be a strong factor in the growth of the church there must be faith in its power to mold life to nobler issues. A sharp dividing line must not be drawn between things sacred and things secular, the Sunday prayers and sermons being placed on one side of this line and the church pocket-book and Unity Club upon the other, but God must be recognized "in all that liberates and lifts." There must be a deep conviction that as the human soul learns more of truth it is learning more of God, that as this soul comes in contact with lofty thought and noble feeling through the study of some inspiring author it is drawing nearer to the great mind and heart of the Eternal. This strong assurance that "culture is the hand-maid of religion", that, other things being equal, human beings grow better as they grow wiser, makes one so thoroughly appreciative of Unity Club work as to be strongly desirous of promoting it. But there must also be faith in the power of men and women to take part in this work. Else there will often seem to be a dearth of material when in reality there are many potential workers close at hand, needing only another's faith in them to inspire that faith in themselves which leads to worthy effort and growth. Persons by no means familiar with books often have that knowledge of men and the world which is quite as helpful as exact information concerning the size of the pyramids.

Women with plain faces and toil-worn hands, who have never conjugated *amo* or read "In Memoriam", often have that deep knowledge of *life*, which is found only in the school of experience and throws more light upon many a difficult problem than is radiated by walking encyclopedias. The fuel that will feed the fire of an active Unity Club, is apt to be entirely hidden from view, hence will not be utilized unless one is so certain that it may be found as to be inspired to search for it. Among Unitarians this faith in the latent power of human beings surely *ought* to prevail, but "pity 'tis 'tis true" that there are many who do not make a practical application of the doctrine of man's divinity. For when this is done, when we really believe that there is something worth having in the men and women about us, and really search for this treasure, we find unexpected riches in seemingly very commonplace people. To the lack of this faith we attribute far more failures in Unity Club work than to any other one cause. Instead of assuming that most men and women are not very bright, we ought rather to take it for granted that we ourselves lack wit, if we fail to find in them some power that may be used for noble ends. To faith in the value of culture, and faith that every human soul has within itself germs of noble thoughts and feelings, which may be quickened into vigorous growth, add enduring faith in God, and you not only have organizing but also sustaining power. And as it is far easier to set anything in motion than it is to keep it going, this sustaining power that comes from faith in God proves to be the most important factor in Unity Club work as well as in all other work.

Where I say God, you may say "the power that makes for righteousness" or "the infinite eternal energy from which all things proceed". The name matters little, the faith is all-important; for while those who have but little confidence in God may be sustained in public work by the plaudits of the multitude and the consciousness that many eyes are fixed upon them, something more is needed in doing the quiet educational work of the mother, teacher, or study club leader. In doing this work, which is not appreciated by the world at large, one needs the strongest faith in a wise and loving power which ever works with those who work for noble ends. For there are times when this faith is all that keeps us from yielding to an ignoble desire for personal ease, from refusing longer to work, when seemingly little or nothing results from our efforts. And because the power to hold on, and to hope, and to be cheery in the face of many discouragements is a conquering power, we lay great stress upon that faith which gives this power. In fact a clear seeing, loving, earnest soul can

create a successful club where material and helpful conditions seem utterly lacking, and because we think that what is needed in this work is not certain ways and means of working, but "first soul, and second soul, and evermore soul", we lay but little stress upon rules and methods of procedure. These must vary according to circumstances, and in adopting any of them there is evident need of the thoughtful leader who will not imagine that articles of organization and a printed programme just like that of some famous Boston or Chicago club will create a model society. However, we have some practical suggestions to make which may be useful in exciting discussion, even if they do not prove of service to you in other ways.

1. In starting a club, unless you are sure that you can secure some one who is fitted to act as leader as are you yourself, do not let modesty prevent you from quietly going forward and filling the position to the best of your ability until you have learned who can be trusted in responsible places. But as far as possible, while having a careful oversight of the work, put others to the front and keep yourself in the background. Be the power behind the throne, rather than the power on the throne. Work through others, quietly helping them to do certain things and to hold certain positions until you are no longer needed by them. It is your office as leader to develop the working power of the club, not to show your skill or learning, and it is well to make your own the motto of the New Education, "We learn to do, by doing", and then to see to it that everyone has *something* to do. Thus you develop the working power of the club, making it, in time, independent of your own or another's leadership.

2. Subjects for study and discussion should be selected in accordance with the wishes of the majority, although it is lawful to strive to mould opinion in favor of those which experience has taught you are sure to prove interesting. In a club that includes many bright minds almost anything may be studied with pleasure and profit, because under such conditions what is put into a subject is oftentimes quite as valuable as what is drawn out of it. But when but little is known of the club's resources, and no decided preference for a particular subject is shown, studies in Shakespeare or Social Science are apt to prove more interesting than any others, because of the wide range afforded for the exercise of individual powers. In order that the club may have a decided moral and religious influence, it is by no means necessary that subjects be chosen which are labeled moral or religious, for discussions about God or the Bible may be thoroughly irreligious, while those upon so-called secular topics may be so reverent and earnest as to quicken and purify the whole spiritual nature. Be the subjects what they may, it is most helpful to have them selected and arranged and all papers and conversations assigned (for certain dates to certain persons), before the beginning of the year's work.

3. The financial standing of the club should be attended to most carefully. If money is likely to be needed for paying a janitor or printing programmes let it be provided for *beforehand* by initiation fees. Do not run in debt and then take up a collection. No church, Sunday-school or literary society will prosper, if it is not businesslike in the management of its finances.

4. Be prompt in beginning and closing the club meetings, and carefully watch the inveterate talkers who are apt to become inveterate bores, monopolizing the time and conversation. Avoid protracted, heated discussions over unimportant matters and rule out all personalities. Be earnest, persevering, patient, forbearing, charitable and always ready with a little oil to apply where it is needed to prevent friction and hot boxes. *

HE that does not treat everybody well treats nobody well.

THE PROPERTY VALUATION IN RELIGION.

As the word "spiritual" is elastic and is always more or less attended with mystery when men attempt to make its implications clear, it is only natural that the average mind should be confused by it and that the scholar may with comparative ease twist it to a purpose, when he so chooses, that is not legitimately to be allowed. The soul in things; the fact back of deed and material phenomena; the abstraction from which truth secures its conformity of the physical to the immaterial: these are ideal factors from whose presence we cannot escape and for whose utterances all noble lives are pledged. But how much of current thought starts with this remembrance as the one justified standpoint? The orthodoxies always say, in us is the spiritual: the spiritual does not mean a temper of the soul but an acquiescence in something external. The sects are quite easy with themselves, that he cannot have a spiritual nature who sees with his own eyes or works with his own hands. They worry less over the disturbance of their own personal equilibrium than over their desire to give prop to another's or to relieve men of any individual concern for truth. Thus they may and do easily come to a belief in the mass and a horror of its elements. Thus they question the fine integrity of thought by endeavoring to give its place to a usurper. This, likewise, is why it is believed that the spirit can find witness in things purely gross. Instead of making spirit first—the material to be by it enacted into great and lofty shapings of the ideal—they put the clay first and imagine the potter built to conform to it. This imposing error, which vitiates very much of the dominant feeling of mankind, works through our Caucasian races in two forms, the one making "spiritual" to mean "Christian", and the other conjoining finance and belief till the material power acquires the upper hand.

Preachers are wont to depreciate the worldly successes of which men are apt to make so much. And, indeed, there may be a profound sympathy felt for this disposition to give judgment on the side of the higher motive. But the consequent effect upon consistent minds deflects a little from unhesitating indorsement. It is very evident with the clergy as a class that it does not deal clearly with the affairs which it makes the subject of so much general talk. It is forgotten that we do not so pressingly need to hear that our friends are lovers of justice as that they are explicit in defining what kind of justice they love. It is easy enough to tell a congregation of merchants that they should be honest and considerate towards their co-workers, but a good deal harder to explain to them their own infringements and the necessity of change in matters right here to-day. If you leave the application to your patient, he is very likely to go wrong, especially in these matters of mere (and yet not necessarily mere) worldly interest. The value of your message is in its sense of proportion—in its fearless insistence upon the spirit—in its broad outlines depicting what concretely constitutes wrong-doing. The old Ascetics did, after all, have a truth on their side for those who subordinate the soul of the physical body to the body itself.

It is beyond cavil that the preachers are right when they flout the thought that the worth of a man can be registered by the size of his pocket-book; but it is above doubt, in even more pertinence, that they are grossly mistaken when their own proof of the growth of their orthodoxies is made to lie in the multiplication of church buildings. The theory is certainly weak at one end or the other. There is no begging such a question. There can be no exposition of religion in terms of terms, as all things material must ever be. I have heard men discuss the tariff question—manufacturers, who wish protection that they may fatten on it; importers, who invite free trade because it means something more significant for their wealth—into whose view an element approximating abstract justice never enters and to whom any generous considerations of race are outcast from the first. Is this not a loss of the heritage ours in the spirit? And can any man who lifts this fog

from the fields, and gives us clear vision of sun and sky in the ultimate abstract truth, be other than a liver in the world of the moral law? Call it what you will, it means what you hold to be precious in the "spiritual" or it means nothing whatever. You cannot confine the free exercise of this term in your one acre; it answers for the world it has possessed, and sings with the countless mysteries of human speech. The tariff, the domed churches, the vast exchanges, your numberless sails upon earth's seas, are nothing to it save when you recognize its supremacy.

To the voice within it dedicates its triumphant beauty. From the touch of the treason of material measurement it is ever free. If you will give it scope it will compensate you in your own nobler being. This estimate which you place on it, when you think you can make equals to it in your markets, is but shame and sorrow to you. The lofty Jesus, most loved in this age by those considered to love his history least, was quickest to wipe from your souls the thought of the slavery of the inner nature to the temptation without. If you would touch nearer to the truth, forswear forever the valuation placed upon the blandishments of custom! Habit cannot make a man; magnificence of attire cannot make a church; deeper than either, Truth, known of men by knowing men, requires of us a holier register, a simpler trust, an ampler self-measure.

H. L. T.

Contributed Articles.

A DREAM OF BOYHOOD.

A thousand serried shields reflected
The glow of light
Which the sun had rent
From his crimson tent
As a kiss farewell and a last good-night.

Each lamp of Boston's shore emblazoned
Its flaming head
On the river Charles;
And the mumbled parles
Of the weary men were drowned in their tread.

The ships and the brine from the sea rekindled
A dream of old;
When I used to long
For a sailor song
And the whistle of shrouds in the wind and cold.

Magellan, Pizarro, a score of heroes
Coursed through my brain,
And the old love grew
Till my soul could view
The hardy scenes of the Spanish main.

How near to man is his happy childhood
With its race unrun!
Yes, our hearts keep young
And our songs are sung
To the man and his boyish years in one.

CHARLES KNOWLES BOLTON.

RECENT PROGRESS IN HISTORY-METHODS.

Admitting that remarkable advances have lately been made in America in methods of teaching and studying the natural sciences, yet, if we take into account both matter and method, it is probably true that no greater progress has been made within the last few years in the handling of any subject included in our educational curriculum than has been made in the handling of history. While it is true that there is yet seemingly much diversity of opinion among historians as to the very definition of history, yet beneath the variations of mere verbal expression—if, indeed, an

exact definition of history be attempted—and still more obviously in the works themselves of recent historical writers, there is observable a growing consensus as to the proper scope of the subject. While the mere machinery of government and the formal relations of states, the struggles of rival dynasties and the varying fortunes of war—matters which formerly were treated as though they were the very marrow of history—still form a prominent topic in historical writing, yet attention is no longer directed exclusively or even principally to them: as has well been said by Professor Fisher, himself a historical scholar of rare attainments and a master of the art of verbal expression, “more and more history interests itself in the character of society at large, and in the phases of thought through which it has passed”, “in the rise and progress of culture and civilization in their various constituents”. And, finally, while the tendency toward the division of labor in historical investigation and so toward a certain narrowness of treatment was never so strong as it is at present, yet there is noticeable among historians of every school a sincere attempt to throw off the restraints of local tradition and to maintain a catholic attitude—doubtless one of the results of that deepening consciousness of the unity of the race in origin, development and destiny which is, perhaps, the most marked and universal feature of contemporary thought.

In our methods of teaching history there has been since the last decade a revolution even greater than that which has taken place in the conception of the subject itself—a change consistent with the enlarged ideas of history that now prevails, but perhaps mainly due to the direct influence of German example. It was natural that the universities should lead in the movement from provincialism to catholicity; and the influence of Harvard, Columbia, Johns Hopkins, Michigan, Cornell and Wisconsin has been strongly exerted in various ways toward the realization of the common end. The movement has been all in one direction—toward greater freedom in historical work. This does not mean less work for either instructor or student: it means more and better work for both. The idea is to break away from a dead uniformity, even from a uniformity of excellence, and to encourage individuality. To this end what is known as the seminary system has been largely introduced as possessing the elasticity necessary to the accomplishment of this purpose. Introduced as an experiment in the University of Berlin by the late Professor Ranke as early as 1830, the practice-course as a supplement to theoretical teaching quickly proved itself of the utmost value to such students as, not content merely with an acquaintance with the expert opinion in their chosen department, desired to learn the method of historical investigation; and there are few or no German universities now without their “seminars” with courses proportional in number to their strength in the department of history. In brief, the system undertakes to do for students, the basis of whose work is literary, what the laboratories do for students the basis of whose work is physical. It brings them into direct contact with the materials to be worked with, and encourages them in the processes of original investigation. In the historical sciences it places before them what to all intents and purposes are for them “original authorities”, and while taking care that their generalizations from these materials shall be correct as far as they go, keeps fairly before them the grounds and processes of their judgments. The seminary system is now the approved one with advanced classes in historical science at Harvard, Columbia, Johns Hopkins, Michigan and perhaps other American universities; while in many colleges where, on account of the larger teaching force required to secure the best results, practice-courses have not been formally established, a greater or less infusion of the seminary spirit has quickened the pulse of the whole department.

The influence of reforms in university work is soon felt in preparatory schools even where, as in America, on account of the generally heterogenous character of our

educational machinery, whatever of organic connection there may be between secondary and higher grades of instruction is apt to be weak and inconstant. The introduction of seminary methods into American colleges was bound to reach upon methods of teaching in our secondary schools; and the call for greater freedom in high-school work, due partly to this cause but more to recent enormous extensions of the elective system in many of our larger universities, comes not unexpected. Nor was it unexpected that the educational crank would daily make his appearance upon the scene with the improved demand that text-books be banished from school altogether. “Long enough have the children studied books about things; henceforth let them study the things themselves!” The idea thus expressed is captivating, and the refrain is caught up by the whole multitude of professional reformers. The new gospel is diligently propagated in the educational journals and upon the lecture platform, reaching the final stage in its progress at the county institute where it is retailed to an assemblage of simpering school-ma’ams whose main thought is to marry themselves off as fast as they can and forget all about it. The subject of history has received its full share of attention from the educational reformers, and teachers of that subject in the schools of the country have not suffered for the want of advice from those who, albeit they may never have taught a class in history or, for that matter, in anything else, in their lives, have yet reckoned themselves amply qualified to explain to others how the thing should be done. As the wind now sits the burden of their whole refrain is an application to history, in classes of every grade, of the modern educational cant, “We must learn to do by doing.” As it would be hardly possible to carry out in a class in history the actual foundation of political states, or the development in them after they have been founded of social, religious and industrial systems, and an attempt to reproduce for purposes of study even such simple and well-understood historical phenomena as the fighting of battles, the quelling of insurrections and the execution of traitors, would be attended with certain practical inconveniences, it is plain that “learning to do by doing”, if it mean anything at all as applied to the study of history, can mean nothing more than studying the subject on the seminary plan. But before it is decided that the historical seminary shall be made a part of the system of instruction in secondary schools, it might be well to consider what are the requirements for the successful operation of the new machine. An attempt to answer this question somewhat at length will be made in a subsequent paper.

MILWAUKEE, Wisconsin.

CHARLES DOUGLAS.

MEMORY'S BELLS.

A loved one sends a song to me
That fills my soul with harmony;
While listening to the sweet refrain
I seem to see her once again,
And hand in hand walk thro' the past.
In the sunshine o'er our pathway cast,
Together we climb the hill-side steep,
Oftimes with torn and weary feet,
Yet ever seeking the cheering light
Our love has made so warm and bright.
Side by side in its gladsome rays
We backward turn to by-gone days:
O'er my senses gently stealing
Mem'ry's bells are softly pealing,
Chimes of friendship tried and true,
Living out the old and new;
Years of trust and tenderness
Touch me with a fond caress
Till major and minor forever blend
In tremulous chords that never end.

J. M. F.

Unity Church Door Pulpit.

A SERMON ON INFIDELITY.

PREACHED TO THE THIRD UNITARIAN CHURCH, CHICAGO, ILL., ON SUNDAY, JANUARY 9, 1887, BY THE PASTOR,

JAMES VILA BLAKE.

REVISED FROM PHONOGRAPHIC NOTES.

PUBLISHED BY THE CHURCH.

Infidel is a Latin word, meaning, first, unfaithful; then, as faith acquired a special meaning, namely, religious belief, infidel came to mean unfaithful in a religious sense, that is, unbelieving of the accepted faith. It is used in this sense in the later or ecclesiastical Latin. This special sense, the common one, became speedily almost the only sense; for which reason the word acquired a bad and repulsive sound in the ear. Yet it is worth looking to see what holy characters have been called infidels, and what devout faith infidelity. For great sons of men have been branded with this name. Jesus was an infidel. The good Jews called him an infidel because he was not enough observant of the laws of Moses, that is, he was unbelieving, or at least unrevering toward them. When Jesus had passed away after his short but marvelous life—marvelous for its elevation and for its great effect on the world—forthwith his disciples began to have a Christian orthodoxy, and held strongly that a man to be a good Christian must be first a good Jew. Then it was not long before their exclusiveness raised up another great infidel, worthy to follow the Master. His name was Paul. He would have none of the Jewish exclusiveness. He pleaded for the Gentile converts. He said Christ had broken down the partition walls, and nailed all distinction and separation to his cross. He declared that Gentiles might enter as they would, and should not be drawn like a wire through the port of Judaism. Therefore, the first believers treated him as an infidel: they cast him out of their houses and stoned him, and left him half dead by the wayside. But this great infidel, who himself felt the edge of persecution for his liberality, became in spite of himself the origin of another rigorous orthodoxy as stern as Judaism, and much more powerful. His writings laid the foundation of the Christian system, and built the towering Roman church. But when a great movement beginning in one heroic unbelief (which unbelief is only conventional unbelief, being in truth and at heart only a grander faith) hardens again into an oppressive creed, it is sure to breed another infidel, and a new glory of infidelity to the tyranny, and to the outgrown thought. So with the Roman church; a new infidelity sprung up in its bosom, which, if we may give it a date at all, began with Wyckliffe, and descended through Huss to Luther. This was Protestantism, which to Romanists was infidelity, and so is branded and outcast hitherto. But soon in the new church another infidelity had birth. I must tell you that this new infidelity includes all of you. I am speaking to a congregation called infidel by others. That is the name Unitarianism was given at its birth; by that name it is called still in the divinity schools of the country, and in the pulpits which are loyal to those schools. But did the changes stop here? The people thus vilified by the name, as many would think, or glorified by it as

they will feel who remember what great and holy souls the world-called infidels have been—did they escape the common fate of making a new orthodoxy, thus again to make new unbelievers, and new protesters? No. Channing had the prophet's eye. He said in the beginning that he feared much that Unitarianism was becoming sectarianism. He opposed the formation of the American Unitarian Association, fearful that it might be the beginning, or the center, of the hardening of Unitarianism into a sect. The event proved him right. It was not long before a Unitarian orthodoxy had grown. Then came shortly another great infidel; that is, an infidel of the infidels of the infidels to a Romanist; that is, an infidel of the tenth or hundredth power, to use mathematical language, if we count far back; but he was an infidel of only the second power according to Unitarians, for we never have allowed ourselves to be called infidels, but always repelled the name. This infidel of the hundredth power, or of the second power, as you may please, was Theodore Parker; with him was a small company of like souls, including Emerson. But Parker especially was visited with reproach; he was refused fellowship. Some of the good Unitarian divines even left the bench on which Parker sat down, and went over to the other side of the room. Many years have passed since that sad time; but have we learned better? Nay, I know not. It is yet to be seen what truly our wisdom amounts to; for some Unitarians seem now bestirring themselves and shaking themselves mightily with efforts to make a new line which shall be orthodox, and erect new infidelity beyond it.

Now, I deny not, nay, expressly it is my wish to say, that there is such a thing as real infidelity; and what this is it is the purpose of this discourse to set forth. Yet, while I say this, and while I hold in abhorrence that real infidelity, yet I condemn it not after the old manner, that is, angrily, or with persecution, or by declining of fellowship; and even less, if possible, am I plagued, shocked, confounded by it; though, as I shall say, I think it a bold impiety in thought,—howbeit, as well I have learned, and as any one may learn who will study history, plain impiety of belief and irreverence in theory may go with a very tender and simple piety of spirit.

Now, in setting forth this subject, I ask you to take this distinction into your mind, the distinction, namely, between essence and form in this matter. For the subjects in which men may be called infidel, and so are called, have formal, external, doctrinal portions, and also an essential substance. The essence between any contending parties is that which they all take for granted, which by all is assumed, allowed or agreed on. The formal, external, doctrinal portions are the matters about which the parties are contending. If, for example, the subject in dispute be friendship, then the essence is the reality of friendship,

which by all the parties will be taken for granted, who nevertheless may dispute over different doctrines of friendship, as to what should be expected of it, what the laws, requirements or devotions of it, or many other points. These points are then the formal or external matters in the subject; but the essence, as I have said, is the reality of friendship, which all parties grant and agree on. Now infidelity in respect of the external portions, that is, as regards this doctrine or that, may be called conventional, or contingent, or dependent, or accidental infidelity, or whatever other name will convey its external and formal nature. But infidelity as to the very substance of the subject is essential or real infidelity, as if, to recur to my example, one not only were to deny that friendship involved self-sacrifice, or question that it is marked by generosity, or dispute any other doctrine thereon, but gainsay that there is any such thing as friendship at all, this, touching friendship, would be real and essential infidelity. We are to hold in mind that infidelity means simply *unbelief* of some form or matter. Common forms, doctrines, views, exercises, observations, divisions, whatever is on the outside and hung on pegs, as it were, like garments of the body of matter to be donned on their occasions,—unbelief in this domain, I say, always comprises many different views each one of which is infidel to the others; but the deep infidelity as to essence, the infidelity of substance, the real infidelity, is marked by being infidel, that is unbelieving, toward all the different views together. For it extinguishes the substance or essence which all the different views mean.

To enforce this distinction, which lies at the root of the matter of the unbelief called infidelity, I will try to make it plainer by some examples. Take first the many different views and doctrines of the philosophers touching the operations of mind. There are many theories of perception and of expression, of language, of imagination, of reasoning. I need not recount these doctrines; it would be but to enter into questions of psychology. Each one of these different theories is infidel, that is, unbelieving, toward every other. Each is, therefore, what I have named a conventional or contingent infidelity. But underneath them all is a substantial, real infidelity touching the subject, namely, the denial of all validity of mind, unbelief in the truthfulness of our mental operations. This is a form of thought which has come down from the most remote Greek philosophy, to have, so far as I can say, its culmination in Mansel of England. This philosopher has declared so roundly the falseness of human moral reason, touching religion, as to defend the barbarous atrocities which the Old Testament asserts to have been commanded by God, the maiming of animals, the stifling of whole families under heaps of stones, and the putting to the sword of whole towns of people—to defend this, I say, on the plea that these are divine morals, inscrutable to human reason; wherefore perforce we judge falsely, says Mansel, and we must accept the cruelties as divinely excellent on the authority of the book. This, I say, is real infidelity, or unbelief of substance, disowning not this doctrine of the mind or that other, but the validity of mind itself.

To take another illustration: We have many different views of happiness, as to what it consists of, its relation to moral qualities, its own moral results, its laws and means. But all these distinctive views are but infidel to each other. There is a deep, real infidelity of substance, which is the denial of happiness itself, negation of all real good, unbelief of all valid joy. This infidelity which—please mark me—I call real and substantial infidelity as to happiness simply to state the fact accurately and not with abhorrence or anger, or with wish to make outcasts of the infidels—this, I say, is known as pessimism. These unbelievers have no faith in happiness or glory, and set forth nothing but decline, wretchedness, despair.

Again, to apply the same distinction to love. There are many different views or doctrines of love, as to its nature, its different kinds, the relations of the different kinds, its claims, its moral effects, its elements. These questions

about love are of deep import; but they are not of the deepest import. Each of these different views is infidel to every other, that is, simply unbelieving of all the others. Each therefore is what I have called a conventional infidelity, that is, an unbelief called infidel by those parties or clans which hold other views. But deep under them all is the infidelity of substance, or essence, the real infidelity which denies all unselfish devotion whatever, and resolves love, virtue, devotion into a calculation or a selfishness.

One other example I will mention, namely, religion. Truly, I think, of this the conflicting views have been like the sands on the sea-shore, not to be counted. Nor even is it worth while now to mention any of them. The different doctrines have cut the world up into many sects and small fellowships, and each one, as in all other cases, is infidel to the others. Each belief is conventional infidelity, which means simply a belief branded with that name by the holders of the other beliefs. It is no matter what these conventional infidelities are; they are to be counted by scores. Some of them are worth much and rise into really high themes and great subjects of thought. Others are trifling; and often it is over the trifling differences that men have waxed fiercest. But in truth, as I have said, it is little matter what they all are. Deep under them all is the only real infidelity, the unbelief of essence and substance, which is the denial of religion itself. This means that man has naught to perceive above, around and containing him, which is like to what is in him, in which he moves and lives and has his being, and toward which he can lift himself with love, faith, thanksgiving and praise; rather this unbelief leads man to his end as a worm burrows; and as to his nature, it sets him rather at the end of creation than in its everlasting beginning, and tops nature with human consciousness till religion has withered away like a plant with no soil. Now to me this real infidelity leaves the earth in truth unemerged from what was “without form and void”, and the heart a waste, a ghastly longing whose hope is a phantom of itself. What, then? If I own that this is to me a sad wretchedness of unbelief, shall I cast out the unbeliever? Shall I say he is defiled or treacherous, or morally bad, fit to be outcast and despised? Not so, I will take him to my heart all the same if haply by the warmth of love and company I quicken him to better sight. Notwithstanding, I say the denial of religion itself is the only real infidelity touching this matter, and all unbelief of one doctrine or another is but conventional; but I hasten to say, too, that it is not sure always what denial of religion truly is, for it is matter of thanksgiving and joy that some men who deny it with their lips seem to abide in it and to glorify it in their hearts and in their deeds.

Now I will tell you the circumstances which lead me to take this subject for my sermon to you to-day. A short time ago there was held a meeting of Unitarian ministers in Boston. You will excuse me, of course, from giving names in a public place. At that meeting was read a discourse which previously had been heard here in the west, having been delivered first at one of our Conferences and afterward to several congregations in this city. The subject of the discourse was the religious faith which lies infolded in Ethics. The sum of the discourse was in these words, which were repeated over and over: “Ethics thought out, is religious thought; Ethics felt out, is religious feeling; Ethics lived out, is religious life”.

I quote from memory, but I am sure I have the substance of the saying, and come very close to the form of it. Just now the Unitarians are rather sensitive about preaching on the subject of ethics. One of the ministers present, a prominent minister both east and west, spoke to the effect that the discourse need not excite trouble or displeasure in that company, namely, a conclave of ministers, where it would be understood and set in its right place; but that it would be a very different thing outside; that it was all very well to set forth and discuss such principles among ministers, but very bad indeed to preach them in the pulpit; that this would have a damaging effect on the people's faith. I declare to

you solemnly that I believe that remark of that minister to be as unholy, I was going to say impious, infidelity, as any that could be uttered, and the only thing I know, touching the subject of religion, which is an *essential* and *real* infidelity. I speak of it not thus as being a solitary instance; for I know, and from a sorrowful experience, that the pulpits of this country, not merely our own (and sadly I include our own; I wish I could say our own was an exception) but of all churches and communions, are affected deeply and most injuriously by this same concealing, un-open spirit. This method of dealing with the people, which is not prophecy, deserves no better name than policy. Not so did Jesus of Nazareth. Not so has any prophet counted the cost and groped his way with sinister pretences, who has moved the world to its blessing or purgation. Those who follow this method, being one thing in their study and another thing in the pulpit before the people, commonly claim to be especially followers of the Nazarene, and even rejoice to cast out of fellowship others who will not follow in their fashion. But I must say plainly, for I think plainly, that they are followers only in name and not in spirit; and come not so near the Master as many whom they cast out—and cast out for this very reason, that the outcasts have been so close followers of the Master in spirit as to be reproachful to the scribes of the day, like as Jesus was to the lawyers and priests of the Jews. Therefore I speak of this way of preaching to say that it is a true unbelief, a real, essential, fundamental infidelity in religion. I know not what to call it but plainly an unbelief of Providence, an utter lack of living faith in God. For I hold, as Milton says, "Who knows not that truth is strong with the power of the Almighty?" This is to say that truth is in Almighty keeping; if then one will not trust himself with the truth nor submit the world to it, nor confide the people to it—what is this but to defy or to distrust the Almighty who keepeth the truth? I know of no real, fatal infidelity in religion but this. Look, I pray you, at the conceit, the presumptuousness of this doctrine of abeyance. I know not how to express my feelings from lack of words, when I try to bring before myself this patronizing of Providence. Who shall undertake to measure how much truth the world safely may be trusted with? Who dare do this? Who will be so bold? Why, friends, reverently, God takes care of that. I say to such a man, as Abraham Davenport said to "the law-givers of Connecticut trembling beneath their legislative robes", "Let God do his work; we will see to ours." Our business is to think reverently and carefully, then to speak cheerfully, freely, bravely and completely. For if we speak not *bravely*, we fear more the people who may condemn than we trust God who hath encamped his almightiness around the truth; wherein we take on ourselves the impiety which Montaigne set on a lie, "when", as Bacon says, "he inquired the reason why the word of the lie should be such a disgrace and such an odious charge? Saith he, If it be well weighed, to say that a man lieth, is as much as to say, as that he is brave toward God and a coward toward men. For a lie faces God, and shrinks from man"; and in like manner Plutarch, speaking of the charge against Lysander that he was irreverent of the obligations of an oath, says that this was "to treat gods as ill as enemies, or indeed, even more injuriously; since he who over-reaches by an oath admits that he fears his enemy, while he despises his God." But if, again, we speak not *completely* as we have thought, then we assume impiously to judge for God what truth shall be let go on the earth. When is the world ready for the truth? Well it has been said, and I repeat it fervently, that "the world is ready for the truth the moment the truth comes down from heaven."

Again, think of the injustice and unfaithfulness of this bad and half-speaking way of preaching to the people. Shall the pulpit have no higher object than to please? Have we no prophetic voice? Is there no duty to instruct, to admonish, to warn, though it be not pleasing, or even greeted with contempt or with clamors? Have we no command to lead, that we must put ourselves midway in the

ranks or skulk like runaways in the rear? I had a letter from the same minister, whose principle, as he spoke it, I am calling, as I must, religious infidelity,—a letter, I say, because he liked not some things I had done. And what said he? how argued he with me? Did he reason that what I had said was not true, not wholesome, not right or rational? No. He says, "You think that our people generally believe in that kind of thing. I tell you that our laity, generally—ninety-nine out of the hundred throughout the land—are ashamed and grieved at their faith being so misrepresented." I answered this preacher, that, from the beginning of my ministry, with all my sins on my back, and they are many, I was innocent to the present moment of asking what the people wanted. I have asked only what they needed and ought to have. I know no other business for the pulpit, nor what else it is builded for. It is my whole duty to seek till I think I have beheld the truth, and then, under sense of my own needs, under advice, and mindful of my fallibility, to try all I can to lead the people to what I have beheld. Alack! What can I say, if I speak my whole mind, of an un-hearted and masked preaching, for laymen's rewards? What can I say but that it is like creeping for favors in a king's palace when a battle is raging and men are called?

Again, think of the impudence of this way of preaching, its contempt toward the people. Is this a way to deal with grown persons? Truly I believe the sound, popular heart beats more bravely and with more knowledge touching these questions than the organs of these affrighted preachers. I am sure I might stake my office which I have of you, that you wish not to be treated so. Nay, I *must* stake it; for I will not treat you in this manner; and if you wish to be dandled like babies rather than confronted like men, soon you will send me away. But you do not desire it. It accords not with the stuff of your manhood nor with the grain of your moral dignity. Do I not echo your requirements of me when I say that I have nothing to keep back or to half-say to you, and that it is my duty as your minister to be, in respect to my thoughts, as transparent as fine glass to your eyes? What other attitude is respectful toward you? What other is not contemptuous? When Volumnia bade Marcius appease the people with pretense that he might be made consul, and to "buss the stones with his knees" before them, she said boldly, "The eyes of the ignorant are more learned than their ears." So seem to think those half-hearted and half-preaching preachers; which is a great contempt of the people in that the preachers think that, if they but amuse the eyes with forms and common types, and with the portraits of the fathers, then they may abuse the ears because the ears of the ignorant are not so learned as their eyes. But I think they deceive themselves. The ears of the people will catch a choked and muffled tone from under the camel's hair of such teachers, who, as Micah says "deceive my people, and while they bite with their teeth, proclaim peace".

In conclusion I must speak some words of earnest warning to the people. While I hold every minister answerable to his own soul only, which is to say to the voice of God that speaks therein when a man beholds a great truth, yet I know well that many a devout and frank preacher is sorely tried. The people have made it hard sometimes for ministers to be true. I say not this because I think you, my own people, need to be admonished. You have left my freedom untouched, which is peace, gladness and strength in me; and you have established me in it. You have built the tabernacle of a free pulpit and pitched your tents around it. I could not breathe a day in any other kind of pulpit. I am sure you would not wish any minister who could. But, O, I must speak a word for my love of brethren who are not so blest, into the flesh of whose truthfulness the people cut with hard fetters forged from the love of wife and children. This is a sad shame to human nature; this is a pitiful slavish ignorance in the people; this is a wretchedness in the man—for I will speak

no more harshly of it. Harshness, or cold and unsympathetic judgment in emergencies of action or of thought, always creates reserve or, alas, secrecy. 'Tis but the old fable—When the cold wind blows, a man wraps himself in a cloak, and the tighter the colder the gust is. Alas, how many prove this truth in domestic life. For when accidents, failures, errors, thoughts, or whatever communications are met by one of the persons with coldness or reproach, this breeds surely in the other silence and disguise. There are some indeed, in whom truthfulness is a giant whose beauty is a strong, Herculean form; but many more in whom truthfulness is like a tender maiden's spirit whose beauty is purity and simplicity, running affrighted from frowns and storms if it can find a hiding place which is not shame. So is it with one who stands in the exposure of the pulpit; for the pulpit is a bleak hill to face storms on, a mournful meadow for a battle-ground, and but a dry barren till the people shade it with palms and set it with myrtle and rue. Whatever people guard not the freedom of their pulpit bravely, and open not their hearts to prophecy therefrom, must expect to be deceived, and will be; because the Christs grow not everywhere, but many do well if not tried too far. But can a congregation by its displeasure or penalties stop the thinking of a minister? How is this possible? It is only the lips that can be padlocked; when this is done the people are as much locked out as thought locked in. As the people cannot arrest the minister's thinking, they can stop only its coming to words, whence arise half-speech, half-silence, and preachers wound with shrouds more funereal than crape. A church which has not a prophetic pulpit, and will not have, is sunk deep in *real infidelity*; which is to say that it has no faith and trust in the Infinite Power of the Infinite Righteousness and Love, in which every true act is life and every untrue deed is death, however it may seem. Jesus had this supreme faith when he said to his disciples touching the persecutions they would meet, "Take no thought what ye shall say, for it shall be given you in that same hour what ye shall say; for it is not ye that speak but your Father that speaketh in you." If we but had this faith, we should be lifted up into a like supreme confidence.

Dear friends, you know there are troubles in the air; there are controversies, hard duties, heartaches. This is not a time for fears, which are born of real infidelity; it is a time for the courage of a true faith. I look to you to stand fast in this faith, whatever troubles, whatever strifes, arise. When the clamors of a deep, sad unbelief make uproar, I look to hear your voices saying, Peace, be still!—No noise in the temple courts! "Know ye not that truth is strong with the strength of the Almighty?"

"THE CHURCH OF ASPIRATION."

"I wonder when men are naming churches the Church of the Divine Love, the Church of the Holy Spirit, that there has never been a church called the Church of Aspiration; the church that represents the desires of those that are longing and looking up and striving on." So said Henry Ward Beecher in his New Year sermon.

It occurred to me that our Unitarian movement might be named—if we were looking for names—the Church of Aspiration. "Unitarianism is that free and progressive development of historic Christianity which *aspires* to be synonymous with universal ethics and universal religion."

To be sure Unitarianism has attained some things, but it is yet emphatically the prophetic, the forward reaching, the aspiring church. Truths and moral positions, already realized, only increase the soul-hunger we feel for the vision yet beckoning on.

The inertia of self-satisfied complacency at the supposed attainment of ultimate ethical and spiritual ideas would be the signal of our utter unfitness to pose before Christendom as a body of pioneers in the religious realm. Paul must still be listened to. "This one thing I do, forgetting the things behind I press forward." Not that we should

ignore the legacy of the past, but that we should use it to reach out after the divine possibilities which forever float before our upturned faces.

"The best is yet to be".

FRANK L. PHALEN.

WILTON, New Hampshire.

IF I SHOULD DIE TO-NIGHT.

[*A propos* to the editorial "Love Me and Tell Me So Sometimes" a subscriber sends us the following searching little poem which we are glad to reprint. Who is the author?—ED.]

If I should die to-night
My friends would look upon my quiet face
Before they laid it in its resting-place,
And deem that death had left it almost fair;
And, laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress.
Poor hands, so empty and so cold to-night.

If I should die to-night
My friends would call to mind, with loving thought,
Some kindly deed the icy hand had wrought;
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped—
The memory of my selfishness and pride,
My hasty words, would all be put aside,
And so I should be loved and mourned to-night.

If I should die to-night
Even hearts estranged would turn once more to me,
Recalling other days remorsefully.
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften in the old, familiar way,
For who could war with dumb, unconscious clay?
So I might rest, forgiven of all, to-night.

O friends, I pray to-night,
Keep not your kisses for my dead, cold brow;
The way is lonely, let me feel them now.
Think gently of me; I am travel-worn;
My faltering feet are pierced with many a thorn.
Forgive, O hearts estranged, forgive, I plead!
When dreamless rest is mine I shall not need
The tenderness for which I long to-night.

B. S.

IF, THEN WHAT MORE?

If men would only combine, sharing with each other their prosperity, their happiness, their joy. If men would not oppress each other. If the rich and powerful would not lord it over the poor and ignorant. If the forces of life and of love, which are open to all men's hands and hearts, were rightly discovered, utilized and shared—if, and if—what more could any one wish than would be here?

What more beautiful home can be imagined than this earth is, over millions of square miles of its area? What more beautiful roof than this firmament above us, sun lit, cloud-flecked, star-silvered? What more beautiful floor than this living panorama, which is ours, of tree and river and green field—or even of snow-covered hill and ice-clad foliage? What truer, more helpful, more holy life than the life, the sympathy, the health, the joy of the ideal homes which men *might* bring to exist—if they only would?

If, I say, then What More?

JAMES H. WEST.

THE true artist is above our praise. He seeks not our applause but to express and satisfy his own feelings.

THE NEW "LOCKSLEY HALL."

The last issue of *UNITY* contains an editorial estimate of the last poem of Tennyson that seems to me so incomplete and unjust that I am moved to attempt to restore the proper editorial balance by a few words of criticism of the article and defense of the poem. After a word of welcome for anything from England's laureate the editor says: "But when we learned that the leading poem in this volume was the sequel to 'Locksley Hall' there was a pang of anxiety and disappointment." Why of disappointment before the poem was read? Perhaps this is a mere slip of the pen, but the judgment of the poem that follows gives the impression that it was a free judgment sustained by all the lines of the poem that separately taken were disappointing.

In the middle of his article the editor says: "The central thought of the poem is not true. The lives of men are not darkened by science nor cheapened by democracy. Republicanism is not a failure, and the cry of 'forward' is not dangerous now nor has it ever been."

Now I protest that these sentences could not have been written by any one who had given the poem careful study. Its central thought is not that the cry of "forward" is dangerous, but that before we raise this cry we ought to have some idea of where we are going. To me this supplement to the young man's "Locksley Hall", though not quite equal to the earlier poem in melody, far surpasses it in breadth of thought, "sweetness and light", and every quality that should command our admiration. It simply is not pessimistic except in the high and noble sense of seeing things as they are, the difficulties and drawbacks of progress as well as its triumphs.

The most unforgivable lines seem to be:

"Forward! rang the voices then, and of the many mine was one;
Let us hush this cry of forward till ten thousand years have gone."

But it would be as just to quote

"Woman's pleasure, woman's pain—
Nature made them blinder motions bounded in a shallower brain;
Woman is the lesser man . . ."

as showing Tennyson's views of woman and as giving the spirit of "Locksley Hall" as it is to quote that couplet as the sentiment of the Tennyson of to-day and his attitude toward progress.

But there is a couplet that might have been quoted that gives the gist of the poem; it is

"Forward, then; but still remember how the course of time will
swerve,
Crook and turn upon itself in many a backward streaming curve."

Mr. Gladstone in his *Nineteenth Century* article, in which he must, of course, for political reasons make as light as possible of all the dark shades that the poet puts into his picture of the present, yet is forced to admit the substantial truth of the things to which Tennyson alludes. The charge of pessimism against this poem seems amply sustained by the quotations from it, but the form of the composition, the *dramatis personæ* and the situation are to blame for this.

In reading a dramatic composition such as this, we should be careful not to take every sentiment uttered by one of the characters as an expression of the mind of the author. Often the author will teach his lesson by the truths which a character unintentionally drops or admits while arguing the opposite—*vide* the teachings of Petroleum V. Nasby.

So this old man of eighty, who was the young man of the earlier poem, is represented as scolding at his grandson, a young radical, quite furiously and pessimistically, but through his admissions and faulty logic, and especially in his forgiving spirit and his final words to the heir of "Locksley Hall", the views of the real Tennyson, the unchanged, ever young poet, are to be seen.

When you get Tennyson's meaning it is as hopeful as the truth and as true as the light of day. It would require a

long argument to sustain this, but my purpose is served by saying it and challenging all candid readers to test its truth by re-reading the poem.

DAVID UTTER.

TO "H. H."

Thou, who didst sing to us but yesterday
A true song laden with the breath of love,
Full of the prophecy of better days!
We miss thee much since thou hast fled away.

Thou wert a temple and its priestess, too.
Love dwelt within thy heart, and poesy
Within the precincts of thy reverent mind;
And thou didst voice their dictates to the world
In noble measure.

Now we hear no more
Thy mortal minstrelsy of welcome song,
What shall we think and say to comfort us,
Who yearn for thee, and stretch our hands in vain?

Yet not in vain.
Although thy great heart never shall again
Measure the utterance of thy matchless tongue,
Thy spirit still
Sings the sweet solo of the tried and true,
And fetterless of thought.

Clear as an air-bell, through the pasture lands
Of poetry and song, it echoes still:
And we may catch the melody, tho' the air
Is muffled, and its tender cadences
Are strained through death and distance.

Though they rise and fall
Across the boundary of the infinite,
Invisible,
We yet may catch the echo from the hills
If only we have hearts attuned to heaven
And our souls' inner ears are fine.

F. A. S.

MOTHERS IN EDUCATION.

A number of noted scholars—including such names as Hale, Higginson, Vincent, Harris, and the college presidents Dwight, Barnard and Bartlett—have recently told in *The Forum*, each his own story, "How I was Educated." As might be supposed, there is considerable variety of detail, but, with one exception, all agree in naming the home and especially the mother, as the chief factor in the development of their intellectual lives. This is vastly cheering; for since the figures of statisticians have tended to depreciate the value of mothers by showing that the *nature* of the individual derives chiefly from the father, then we shall be glad if *nurture* can tell a similar story for the mother. This seems to be the case with the present body of testimony; for, although not lacking in due respect to the fathers, the most uniform and most grateful emphasis comes with the mention of the mother. Chancellor Vincent says, speaking of his mother, "my first teacher, my best teacher, and the inspirer of my life even now, after thirty-four years of silence". Not less eloquent is the filial tribute of President Dwight, of Yale college: "She was an educating power in herself. She received her children, from a very early period in their life, into a participation in her own thought and intellectual activity, and became to them, in this way, a continually stimulating force. To live under her influence was an education in itself, and I may truly say that I owed more to her, in the matter of the awakening of my mental enthusiasm, than to any or all of the teachers of my childhood and youth." Speaking of boarding-schools, and the judgment of many parents that these are the best place for boys when they reach the age of twelve or thirteen years, he says, "I regard it as an inestimable privilege of my childhood and youth that I was never separated from the intellectual life of my own household; that what-

ever my teachers did or tried to do for me, I went to them daily from the stimulating influence of the conversation of the family, and returned from them to find in my home more of mental awakening than could be gained even from their best efforts. . . . Education is like religion, in this respect. The children of a household grow most easily and naturally in the religious life, not when the parents are always talking about it, and pressing it upon them, but when the atmosphere of the home is so full of religion that they do not think of living any other life. And, in the same way, when parents make their children sharers in a true intellectual life possessed by themselves, and make the house full of the sense of the blessedness of knowing, the minds of the children will surely be awake to knowledge, and will be educated as the years go on. My own mind was awakened in this way; the impulse given me in my early home made me rejoice in the working of my own mental powers; and so my answer to the question, How I was educated, ends where it began: I had the right mother."

Higginson speaks of it as a "valuable combination of circumstances" in the household of his youth that there was a tradition of social refinement united with the practice of economy. His father dying when he was ten years old, he was brought up mainly by women, and women whom he was accustomed to see treated with intellectual respect by prominent men; and we get a very pretty glimpse into the family group, with the mother reading aloud in the evening, and thus, Higginson adds, "I became familiar with Scott's novels as I sat gazing in the fire or lay stretched in delicious indolence upon the hearth-rug."

In a company of ladies, most of them mothers, I heard recently the lament that there was a decline of deference in children toward parents, so much even that the old command seemed now to be reversed and to read, "Parents, obey your children." If this be true, and if it be true also as Goethe has said, that "the one thing which no child brings into the world with him is reverence, and yet that it is on reverence that all depends for making man in every point a man", it certainly points to something very faulty in modern households. Do not these peeps into the Dwight and Higginson homes furnish a hint capable of application in every home? Not all children can be brought up in the classic atmosphere of Cambridge, like Higginson, or "tumble about in a library", as Holmes recommends, but all may share in the intellectual life of the elders to the extent of reading in common. When we reflect how great is the mutual knowledge and sympathy which comes from sharing together the same thoughts over the same pages, it is a wonder that parents whose delight is in reading-circles and clubs outside, do not more often add the same charm to the home. In a family of my acquaintance, there is always a children's hour occurring immediately after supper. Before the children can read for themselves, the mother reads to them aloud from the "Prudy books"; after that Miss Alcott, Dickens, Scott, Longfellow, Hawthorne and so on to Shakespeare and George Eliot, choosing something beyond, but not too much beyond what the children would naturally select themselves. If United States history goes hard out of the condensed school text-book, then the evening reading gives Abby Sage Richardson's picturesque and vivid setting of the period; if the Greek myths seem trifling and senseless, they are brightened at home with Jean Ingelow's "Persephone" and Tennyson's "Tithonus", and Macaulay's *Lays* serve a like purpose in the story of ancient Rome. Be sure that mother, having earned the respect of her children, has no occasion to complain of the lack of it; nor does one ever hear there the idle and inopportune interruptions from them of the conversation at table, or elsewhere when it belongs rightfully to the elders, which offend the guest in so many households.

When we come to moral culture, the duty of the home and the mother is even more imperative. Edward Everett Hale tells how he dreaded to show his first public school report to his mother, because it gave him the ninth place in

a class of fifteen. To his surprise and relief she said it was a very good report. He told her he thought she would be displeased with his low standing. "Oh", she said, "that is no matter. Probably the other boys are brighter than you. God made them so, and you cannot help that. But the report says you are among the boys who behave well. That you can see to, and that is all I care about."

"The truth was", Mr. Hale adds, "that at the end of the report there was a sort of sub-report of 'rank as regards conduct alone', as if conduct alone were not the most important affair in earth or heaven. It was spoken of as an insignificant and mean affair, somewhat as the orthodox pulpit used to speak of 'mere morals', as if mere morals were some low trade a man engaged in. The boys never cared for this 'conduct alone' report, nor the masters, as far as I saw. But if my people did at home, that was enough for me."

My own knowledge of public schools is limited to those of one city, but judging from these there is abundant need for the home to rise above their standards. Not only is there undue depreciation of "conduct alone", but marking of all kinds is overdone and managed in a way that puts a premium on dishonesty. The pupils mark themselves or are marked by each other instead of by the teacher. One, naturally honest, said recently, "I mark myself considerably lower than I think I deserve, because I should be ashamed to be among the highest. Number one this month is the poorest scholar in the school, and we all know it. But she always returns a good report of herself." With such a state of affairs it is a clear duty of the home, paradoxical as it seems, to be indifferent to the school rank.

The endeavor to open new occupations to women is worthy of all praise. But, in the meantime, let those upon whom devolves the old one of "looking well after the ways of the household" so order their steps that the coming generation, like the present, can sing their thanksgivings to mothers as educators.

ANNA B. McMAHAN.

The Study Table.

The Labor Value Fallacy. By L. M. Scudder, Jr. Published by the Patriot's League, Chicago.

"The idea of the Patriot's League originated with a few veterans of the late war whose attention had been specially called to the doctrines of socialism, and the desperate efforts to spread them (not without success) in the United States." The primary objects of the league are: "to support and defend the government, constitution, laws and institutions of the United States, national, state and municipal; to oppose anarchy, socialism, communism, mormonism and despotism of all kinds, and all kindred social and political heresies; to disseminate sound views and practical and accurate information on social and economic subjects by means of carefully prepared books and pamphlets; to investigate, and, so far as possible, remove the causes of antagonism between labor and capital, or, more properly, between employers and employed." Gen. John L. Thompson is the president of the league, and the author of this little book is the treasurer.

This pamphlet, which is the first publication of the league, was "written more than two years ago, during some of the spare evenings of a busy life", and after a limited circulation has been republished as the first effort of the league to "disseminate sound views and practical and accurate information" on the subject treated of. The "fallacy", as explained in these pages, is in supposing that labor is the only factor in the production of wealth. The author very justly shows that except the material upon which labor be spent has a very real, not to say intrinsic, value, to be developed and brought out through some human handling, no wealth will result from labor. "The

wind and the rain and the sunshine have had their share in producing the things which man buys and sells and uses, but have had no part in the fixing of the market price." This is very true, and it was overlooked in great measure by the older economists, and such an idea seems not to have entered, even remotely, into the logic and calculations of Mr. Henry George. All order-loving citizens must wish the league the greatest success possible, and if the pamphlet before us deserves criticism in any way, it is in being a little too masterful and incisive in spirit and form of expression,—a style modeled more after that of Mr. Darwin, let us say, would certainly have been more conciliating and convincing.

U.

Scriptures, Hebrew and Christian. Vol. I. Arranged and Edited by Edward T. Bartlett, A.M., and John P. Peters, Ph.D. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. \$1.50.

These two professors, at the Protestant Episcopal divinity school in Philadelphia, have made a valuable contribution to religious literature by succeeding in their aim of rendering the Bible interesting and intelligible to young people. Volume I gives the Hebrew tradition and history from the creation to the captivity. The story, told in the identical language of the Bible, forms a connected narrative, which even mature readers will peruse with keen interest. The omission of episodes derogatory to the integrity and morality of the patriarchs makes pleasanter reading, but renders the work of less value to the student of religion by removing evidences of the gradual development of morality and spirituality among the Jews. With admirable skill certain psalms of David are introduced, with the appropriate events of his life, and the form of all the rhythmical translations reveals the stateliness of Hebrew poetry. Very clearly are pictured the centuries of anarchy which preceded the establishment of the kingdom of all Israel, and also the history of the kingdoms into which it was divided. The writings of the prophets are not retained in separate books, but are introduced into the account of the kings of Israel and Judah, and rendered much more forcible because their proper connection is made evident. The greatest defect in the book is the absence of dates, except the few prefixed to the table of contents, but by consulting fuller chronological tables the reader can readily locate the events in the centuries. The editors have imparted a fresh interest to the Hebrew scriptures, and we eagerly await the appearance of Vol. II., which is to contain the Jewish history to the time of Christ, and Vol. III., to be composed of selections from the New Testament.

C. A. W.

Talks with Socrates about Life, Looking Onward to the Truth. Translations from the Gorgias and the Republic of Plato. New York: Charles Scribner's Sons.

These translations, which are anonymous, should, it seems to us, be accompanied by the translator's name; they are so accurate, and are attended with such full and entertaining notes, that one is naturally desirous of learning to whom they are due. In their present form they occupy, notes and all (there are 39 pages of the notes), 176 16mo pages, in large new type. There are a number of valuable bracket-notes in connection with each translation. The work is finely adapted alike to private and public (school) use.

E. R. C.

Writing for the Press. By Robert Luce. Boston: Globe Office.

The second title of this little pamphlet of 40 pages is "A Manual for Editors, Reporters, Correspondents and Printers." It has good matter in it. First, practical rules for writing for the press and rules for style and grammar; secondly, critical remarks on particular words and phrases. The most careful writer will be likely to find some good hints in it. Beginners may study it carefully with advantage.

The Some.

FAITHFUL UNTO THE END.

Do not say there can be no sympathy between servant and mistress. A prayer once came from a servant's lips, that blessings might fall upon the heads of those she had served in health for all their tenderness to her as she daily drew nearer death's door. It was a prayer from aged lips, but the heart that beat under the colored skin was warm and young, with gratitude.

She must have been young when she came to live in this warm-hearted family, for it was many years ago. A lifetime has been passed in the same family. The children came and grew up. Ten, twenty, thirty, even forty years have rolled away, and her interest never waned. The spirit was willing, but the flesh grew weak. The hands were tired; the shoulders were bent, and bravely as she struggled against it, the worn-out body claimed rest. All of rest and freedom that money and kind thought could provide was given this faithful servant. She had been true to her post through storm and sunshine, and be it said in praise of the family she served, its members never deserted her, but cared for her until the Heavenly Master gave her rest in the other home just across the threshold, and, we trust, welcomed her with the words, "Well done thou good and faithful servant."

As the new year dawned upon the friends who had cared for the aged servant the message was wafted to them. "In as much as ye have done it unto the least of these, ye have done it unto me."

S. M. B.

DID HE DO RIGHT?

Every person, old or young, should have a standard of right and wrong that is essentially *his own*, and not borrowed from his neighbor,—one that represents his own mental and moral condition. In deciding what is right or wrong he is not to even stop to consider what people generally would say about it, but only what *he* says about it,—only to bring the case to the test of his own understanding,—only to gauge it by his own conscience. It is true the world generally depends on borrowed weights and measures, but the strong spirits, the great souls, do not.

Now, here is question No. 4 for the readers of "Scattered Seeds" to answer:

A Baltimore dry goods merchant left his business in charge of his clerk, and went to New York city to buy goods. Entering a large wholesale house in that city, he priced certain muslins, which were quoted to him at fifteen cents. "Why", said the Baltimore merchant, "you astound me. We are retailing these goods at twelve cents to-day."

"My dear sir", said the New Yorker, "do you not know that muslins have advanced four cents within the past two days?"

"No", said the Baltimorean, "but the fact is, I have been so busy of late that I have not watched the market."

The New Yorker excused himself for a moment, leaving the other to examine the goods alone, while he immediately dispatched his agent on the lightning train to Baltimore, who succeeded in buying the entire stock of muslins of the clerk in whose hands the Baltimore merchant had left his business.

This clerk, thinking he had done a good thing by making a heavy cash sale, at eleven and a half cents, immediately telegraphed to his employer to buy a heavy stock of muslins before he left the city, as he had sold all they had on hand.

Now, my dear reader, not by any so-called business standard, but by thy own standard, did the New York merchant do right?

—H. S. K. in *Scattered Seeds*.

UNITY

AND THE UNIVERSITY.

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Notes from the Field.

Chicago.—The Union Teachers' Meeting was led by Mr. Utter, who thought that for Sunday class teaching there was, after all, no way much better than the old habit of reading the lesson and commenting upon it by the way. He read parts of the lesson of the week from chapters xvii, xviii, xix, and xx of Jeremiah, and brought out conversation upon the different parts, calling for comparisons with the text of Noyes' translations. The first two questions adapted to the primary classes treated of the thought in the Golden Text, "Blessed is the man who trusteth in Jehovah, and whose hope the Lord is." The text likens such a man to "a tree planted by the water-side." As the tree needs certain conditions of water, sunshine, air, to help it grow into a good tree, so does a child need to be surrounded by circumstances which shall help him to grow into a good man. A tree planted by the water-side whose roots can always draw moisture will never wither from drought nor heat, nor be unfruitful. And a child who is led by wise and tender care to draw his strength from the loving Father of all and to put trust in him will grow into the man of truth and strength. The intermediate grade took that part of the lesson in which Jeremiah was sent by Jehovah to the potter's house where he would hear his word. He saw the potter at work at his wheel and when a vessel was marred in his hand he threw it again upon the wheel and began anew to make another one, as seemed good unto him. Then the thought came to the prophet which seemed to him the word of Jehovah, that so would he mold his people as seemed good to him. In several places in the lesson great severity—even violence of expression is used, while in others there is much beauty. The general conversation at the close, for the benefit of the older classes, was upon the best and worst verses (xvii chap., 14th v., and xviii chap., 21st v.), and upon how to "keep the Sabbath day holy." The only place in the study of the prophets thus far where any one of the ten commandments is sanctioned, is found in this lesson, xvii chapter, verses 21 and 22. It is usually understood that each of the older grades includes the lesson of the one before it on the lesson slip.

The Brahmo Somaj.—Babu Mohini Chatterjee, the Hindoo gentleman now in this country and who is a member of the Brahmo Somaj as well as of the Theosophical Society, has given expression to some thoughts well worthy the attention of those who believe in the brotherhood of man and the essential

identity of all the different phases of real religion. In a communication to the New York Tribune he says:

"I am a member of the Theosophical Society, but I do not like to call myself a theosophist, because that seems to imply the possession of absolute knowledge of the truth, whereas I am merely a seeker.

"Where I have been asked if I desire to convert Europe to Buddhism or Brahminism I have always said: 'No; what I desire is to convert Christendom to Christianity.'

"Do not imagine that I regard Christianity as in any sense entitled to exclusive preference? I reverence it, because I hold that there is but one eternal verity, and that all religions are expressions of it.

"Christianity is at one with the vedantic sacred canons in teaching that 'the kingdom of heaven is within you.' The conquest which every human being is born to essay is not the conquest of external circumstances or of his fellow-men. It is comprised in the old Greek axiom, 'know thyself'.

"I am taught by the masters whose humble disciple I am that the progress of the race is ever upward and onward.

"When I add that the universal religion requires from no Christian the rejection of any gospel teaching, but only the renunciation of those parasitic accretions which have deformed and overlaid the doctrine of the founder, you may conclude that my outlook is not so fantastic and extravagant as without this explanation it might appear.

"The great spiritual movement of the future will be one aiming at the abandonment of all sectarian distinctions, the elimination of spurious embroideries from all creeds, and the union of all, who are not atrophied by materialism, in the worship of one God, of whose essence is all humanity, and the glory of whose divinity may be shared by the humblest son of Adam who has learned to walk by the new light."

Here is another plea for the relinquishment of the superficial and the recognition of the real, and Unitarians can certainly understand the message. All such sentiments are helping to swell the tide of influence that shall yet bear humanity into a clearer apprehension of the divine oneness of all life. H.

Boston Notes.—It has been seriously intended by our city authorities to allow decrepit laborers to sweep our street crossings and to receive alms from passers-by—but no decrepit or sound laborers are found ready to stand hat in hand for such service, and the plan has been abandoned.

—Swan-like, the Eastport, Me., society has risen from its ashes and soars in services and song and drama with renewed youth. Rev. H. D. Catlin, located in Eastport, has the courage and the persistency of his family—that of English Dr. Priestly's.

—Governor Ames, Unitarian, successor to Governor Robinson, Unitarian, addressed the Unitarian club at the "Vendome". He thought Massachusetts voters partial to men of our denomination as candidates for their honors.

—A beautiful pamphlet tribute to the memory of the late Rev. Charles H. A. Dall, written by his class-mate, Rev. J. H. Heywood, has been received at the American Unitarian Association book-room. The author queries whether the east or the west is more likely to furnish our India mission with its second minister.

—J. Thomas Vose, the eminent New Hampshire railroad president, who for fifty years has personally aided the schools and festivals of the Warren street chapel in our city, died recently at the age of sixty-eight.

Geneseo, Ill.—January 12 the Unitarian Church at this place held its annual meeting and partook of a family supper. The good pastor was surprised at the number of earnest men and women who are ready to rally around the religion and the church that stands for character. The Sunday before he preached

on "Thoughts and Beliefs of Revelation", emphasizing clearly and forcibly that belief in true living is the great end and aim of religion, the very word of God most needed in the hearts of men, and tried to make plain to his hearers the great verity and beauty of the religion of Truth, Righteousness and Love, which was responded to at the annual meeting by the enrollment of forty new members. New Year's eve they had a merry time with "The Masque of the Year", and on the 13th Mrs. Miller gave an oyster supper in the Sunday-school room to the Sunday-school and choir. Our friends at Geneseo begin the new year with fresh courage, increased enthusiasm and numbers. *UNITY* sends its heartiest greetings and congratulations to this venerable society and its pioneer pastor and his helpful helpmeet.

Philadelphia.—I believe Mr. Haskell has practically transferred his Vineland charge to a Mr. Johnston, recently a come-outer from the Episcopal church.

—Mr. Ames has been chosen one among several curators of the American Philosophical society.

—One of the orthodox visiting committees now engaged in a house-to-house inquiry as to church attendance, struck Mr. Haskell's home, in Camden, during a sitting of the Unity sewing circle there. I heard that the visitors were duly and definitely introduced, but I did not hear that the result of their mission was as pleasing to them as it was ludicrous to others.

—Mr. Haskell delivered an interesting address upon the occasion of the first meeting in the new church building.

St. Joseph, Mo.—J. R. Effinger, Western Secretary, spent Sunday, 16th inst., in St. Joseph, preaching twice in Unity Church. The new church-home is very bright and attractive. The hospitality of the people is most kind and generous. They are diligently looking for a minister to lead them in every good word and work, and when he is found they will enter upon a new era of life and prosperity.

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